



**PARISH OF ST. VINCENT FERRER  
AND ST. CATHERINE OF SIENA**

The Reverend Peter Martyr Yungwirth, O.P., *Pastor*  
James D. Wetzel, *Director of Music and Organist*

**FIFTEENTH SUNDAY IN ORDINARY TIME**

**July 16, 2023**

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**PROCESSIONAL HYMN**

*Almighty God, Thy Word Is Cast*

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**INTRODUCTORY RITES**

**ENTRANCE ANTIPHON (OFFICIUM)** *Psalm 54 (55):17, 18, 20, 23, 2*

Chant, mode iii

Dum clamarem ad Dominum,  
exaudivit vocem meam  
ab his qui appropinquant mihi:  
et humiliavit eos  
qui est ante saecula,  
et manet in aeternum:  
jacta cogitatum tuum in Domino,  
et ipse te enutriet.

*When I cried to the Lord  
he heard my voice,  
from those who draw near to me;  
and he humbled them,  
who is before all ages,  
and remains for ever.  
Cast your care upon the Lord,  
and he shall sustain you.*

V. Exaudi, Deus, orationem meam,  
et ne despexeris deprecationem meam:  
intende mihi, et exaudi me.

V. *Hear, O God, my prayer:  
and despise not my supplication.  
Be attentive to me and hear me.*

**SIGN OF THE CROSS AND GREETING**

**PENITENTIAL ACT**



**KYRIE**

*Missa Simplex*

*Cantor then All:*

Lord, have mer - cy.

Christ, have mer - cy.

Lord, have mer - cy.

**GLORIA**

*Missa Simplex*

*Celebrant:*

*All:*

Glo - ry to God in the high - est,\* and on earth peace to peo - ple of good will.

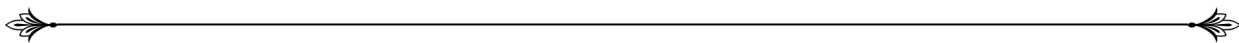
We praise you, we bless you, we a - dore you, we glo - ri - fy you,

we give you thanks for your great glo - ry, Lord God heav - en - ly King,

O God, al - migh - ty Fa - ther. Lord Je - sus Christ, On - ly Be - got - ten Son,

Lord God, Lamb of God, Son of the Fa - ther,

you take a - way the sins of the world, have mer - cy on us;



you take a - way the sins of the world, re - ceive our prayer;  
you are sea-ted at the right hand of the Fa-ther, have mer-cy on us.  
For you a - lone are the Ho - ly One, you a - lone are the Lord,  
you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spi - rit,  
in the glo - ry of God the Fa - ther. A - men.

## COLLECT

O God, who show the light of your truth to those who go astray, so that they may return to the right path, give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ and to strive after all that does it honor. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. *Amen.*

## LITURGY OF THE WORD

### FIRST READING *Isaiah 55:10-11*

Thus says the Lord: Just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to the one who sows and bread to the one who eats, so shall my word be that goes forth from my mouth; my word shall not return to me void, but shall do my will, achieving the end for which I sent it.

**GRADUAL (RESPONSORIUM)** *Psalm 16 (17):8, 2*

Chant, mode i

Custodi me, Domine, ut pupillam oculi:  
sub umbra alarum tuarum protege me.

*Keep me, O Lord, as the apple of your eye;  
under the shadow of your wings protect me.*

V. De vultu tuo iudicium meum prodeat:  
oculi tui videant aequitatem.

*V. From your sight let my judgement come forth;  
let your eyes behold what is equitable.*

**SECOND READING** *Romans 8:18-23*

Brothers and sisters: I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.

**ALLELUIA** *Psalm 64 (65):2*

Chant, mode vii

*The Cantor sings the Alleluia; then all repeat it.*

*The Cantor continues through the jubilus (tail) of the Alleluia and sings the Verse, after which the Alleluia is repeated by all.*



V. Te decet hymnus, Deus in Sion,  
et tibi reddetur votum in Jerusalem.

*V. A hymn befits you, O God, in Zion,  
and to you shall a vow be repaid in Jerusalem.*

**GOSPEL** *Matthew 13:1-23*

On that day, Jesus went out of the house and sat down by the sea. Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. And he spoke to them at length in parables, saying: “A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. Whoever has ears ought to hear.”

The disciples approached him and said, “Why do you speak to them in parables?” He said to them in reply, “Because knowledge of the mysteries of the kingdom of heaven has been granted to you, but to them it has not been granted. To anyone who has, more will be given and he will grow rich; from anyone who has not, even what he has will be taken away. This is why I speak to them in parables, because *they look but do not see and hear but do not listen or understand*. Isaiah’s prophecy is fulfilled in them, which says: *You shall indeed hear but not understand, you shall indeed look but never see. Gross is the heart of this people, they will hardly hear with their ears, they have closed their eyes, lest they see with their eyes and hear with their ears and understand with their hearts and be converted, and I heal them.*

“But blessed are your eyes, because they see, and your ears, because they hear. Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

“Hear then the parable of the sower. The seed sown on the path is the one who hears the word of the kingdom without understanding it, and the evil one comes and steals away what was sown in his heart. The seed sown on rocky ground is the one who hears the word and receives it at once with joy. But he has no root and lasts only for a time. When some tribulation or persecution comes because of the word, he immediately falls away. The seed sown among thorns is the one who hears the word, but then worldly anxiety and the lure of riches choke the word and it bears no fruit. But the seed sown on rich soil is the one who hears the word and understands it, who indeed bears fruit and yields a hundred or sixty or thirtyfold.”

**HOMILY**

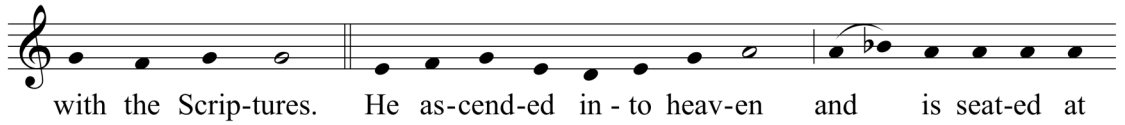
CREDO (sung at 12 NOON)

Chant, mode iv

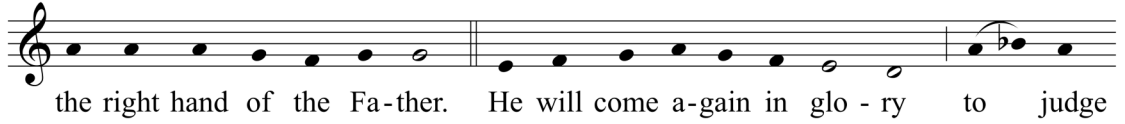
*Celebrant:* I be-lieve in one God, \* the Fa-ther al-might-y, mak-er of heav-en

*All:* and earth, of all things vis - i - ble and in - vis - i - ble.

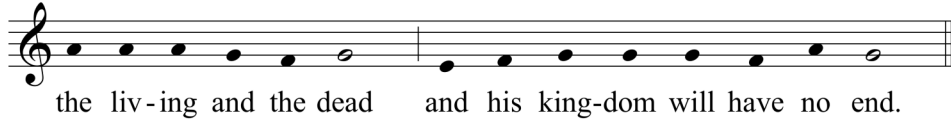
I be-lieve in one Lord Je-sus Christ, the On-ly Be-got-ten Son of God,  
born of the Fa-ther be-fore all a - ges. God from God, Light from Light,  
true God from true God, be - got - ten, not made, con - sub - stan - tial  
with the Fa-ther; through him all things were made. For us men and for  
*All bow:* our sal - va - tion he came down from heav-en, and by the Ho - ly Spir - it  
was in - car - nate of the Vir - gin Mar - y, and be - came man.  
For our sake he was cru - ci - fied un - der Pon - tius Pi - late, he suf - fered death  
and was bur - ied, and rose a - gain on the third day in ac - cor - dance




with the Scrip-tures. He as-cend-ed in - to heav-en and is seat-ed at



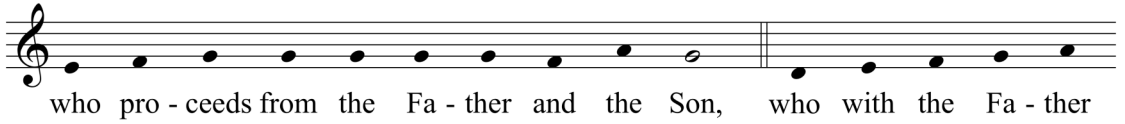
the right hand of the Fa-ther. He will come a-gain in glo - ry to judge



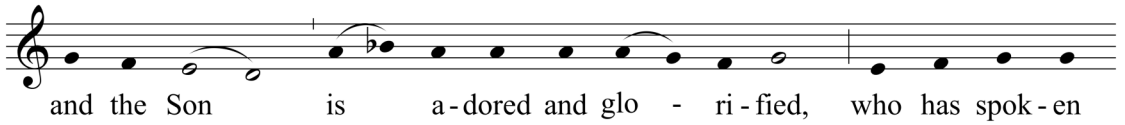
the liv-ing and the dead and his king-dom will have no end.



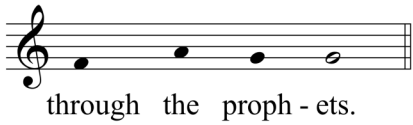
I be-lieve in the Ho - ly Spir - it, the Lord, the giv - er of life,



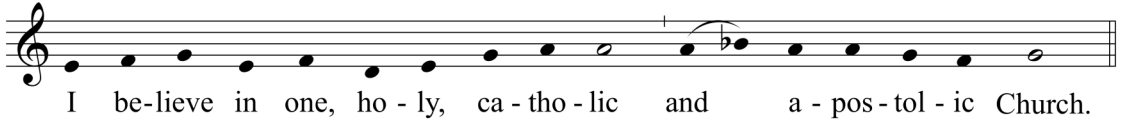
who pro - ceeds from the Fa - ther and the Son, who with the Fa - ther



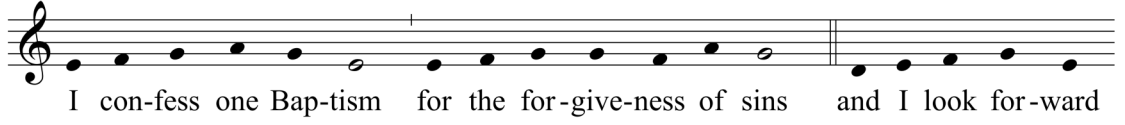
and the Son is a-dored and glo - ri - fied, who has spok - en



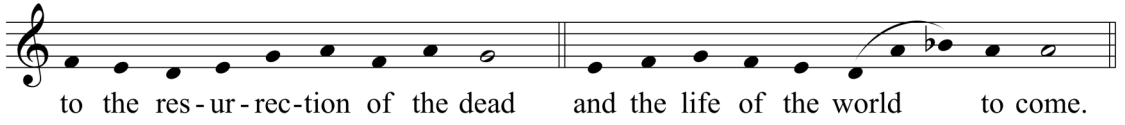
through the proph - ets.



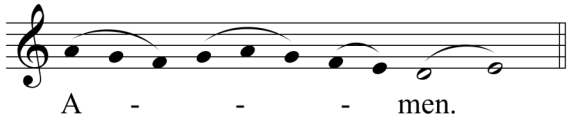
I be-lieve in one, ho - ly, ca - tho - lic and a - pos - tol - ic Church.



I con-fess one Bap-tism for the for-give-ness of sins and I look for-ward



to the res-ur-rec-tion of the dead and the life of the world to come.



A - - - men.



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UNIVERSAL PRAYER

LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Psalm 24 (25):1-3*

Chant, mode ii

Ad te, Domine, levavi animam meam:  
Deus meus, in te confido,  
non erubescam:  
neque irrideant me inimici mei:  
etenim universi, qui te exspectant,  
non confundentur.

*To you, O Lord, have I lifted up my soul;  
my God, in you I put my trust,  
let me not be ashamed;  
neither let my enemies laugh at me,  
for anyone who waits for you  
shall not be confounded.*

OFFERTORY MOTET *Luke 8:15 (at 12 NOON)*

Manuel Cardoso  
(1566-1650)

Quod autem cecidit in terram bonam:  
hi sunt qui in corde bono et optimo  
audientes verbum retinent,  
et fructum afferunt in patientia.

*As for that on the good soil,  
they are those who, in a good and perfect heart,  
hearing the word, hold it fast  
and bring forth fruit with patience.*

PRAYER OVER THE OFFERINGS

Look upon the offerings of the Church, O Lord, as she makes her prayer to you, and grant that, when consumed by those who believe, they may bring ever greater holiness. Through Christ our Lord. *Amen.*



PREFACE

*Celebrant:* The Lord be with you. *People:* And with your spi - rit.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.

SANCTUS

*Missa Simplex*

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.

Heav-en and earth are full of your glo-ry. Ho-san-na in the high-est.

Bless-ed is he who comes in the name of the Lord. Ho-san-na in the high-est.

MYSTERY OF FAITH

We pro - claim your death, O Lord, and pro - fess your

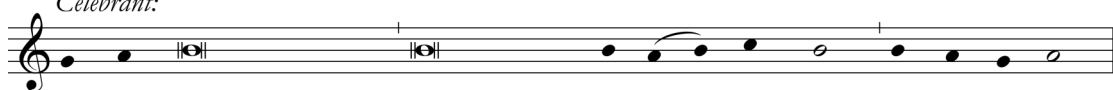
Re - sur - rec - tion un - til you come a - gain.

PER IPSUM

# COMMUNION RITE

## PATER NOSTER

*Celebrant:*



At the Savior's command and formed by di - vine teach - ing, we dare to say:

*All:*



Our Fa - ther, who art in heav - en, hal - lowed be thy name; thy king - dom come,



thy will be done on earth as it is in heav - en. Give us this day our dai - ly bread,



and for - give us our tres - pass - es, as we for - give those who tres - pass a - gainst us.



And lead us not in - to temp - ta - tion, but de - liv - er us from e - vil.

*Celebrant:*



De - liv - er us, Lord... our Sav - ior Je - sus Christ.

*People:*



For the king - dom, the pow - er and the glo - ry are yours now and for ev - er.

*To receive Holy Communion on the tongue, please use the Communion line at the altar rail.*

*To receive Holy Communion in the hand, please use the Communion line in the center aisle of the Nave.*

**AGNUS DEI**

*Missa Simplex*



Lamb of God, you take a-way the sins of the world, have mer-cy on us.



Lamb of God, you take a-way the sins of the world, have mer-cy on us.



Lamb of God, you take a-way the sins of the world, grant us peace.

**COMMUNION ANTIPHON** *Psalm 83 (84):4, 5*

Chant, mode i

Passer invenit sibi domum,  
et turtur nidum,  
ubi reponat pullos suos:  
altaria tua, Domine virtutem,  
Rex meus, et Deus meus:  
beati qui habitant in domo tua,  
in saeculum saeculi laudabunt te.

*The sparrow has found herself a house,  
and the turtledove a nest  
where she may lay her young:  
your altars, O Lord of hosts,  
my King, and my God.  
Blessed are they who dwell in your house,  
for ever and ever shall they sing your praise.*

**COMMUNION MOTET** *(at 12 NOON)*

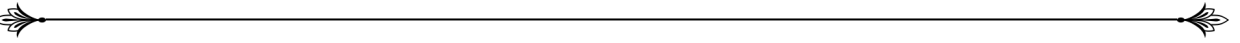
Cristóbal de Morales

*Salve Regina á 5*

(c. 1500-1553)

Salve Regina, Mater misericordiae,  
vita, dulcedo, et spes nostra, salve.  
Ad te clamamus exsules filii Hevae.  
Ad te suspiramus,  
gementes et flentes in hac lacrimarum valle.  
Eia, ergo, advocata nostra,  
illos tuos misericordes oculos ad nos converte.  
Et Jesum, benedictum fructum ventris tui,  
nobis post hoc exsilium ostende.  
O clemens, O pia, O dulcis Virgo Maria.

*Hail, holy Queen, Mother of mercy;  
our life, our sweetness, and our hope, hail.  
To you do we cry, poor banished children of Eve;  
to you do we send up our sighs,  
mourning and weeping in this vale of tears.  
Turn then, our advocate,  
your eyes of mercy upon us;  
and Jesus, the blessed fruit of your womb,  
show unto us after this our exile.  
O clement, O pious, O sweet Virgin Mary.*



## **POST-COMMUNION PRAYER**

Having consumed these gifts, we pray, O Lord, that, by our participation in this mystery, its saving effects upon us may grow. Through Christ our Lord. *Amen.*

## **CONCLUDING RITES**

### **BLESSING AND DISMISSAL**

### **VOLUNTARY**

MARIAN ANTIPHON

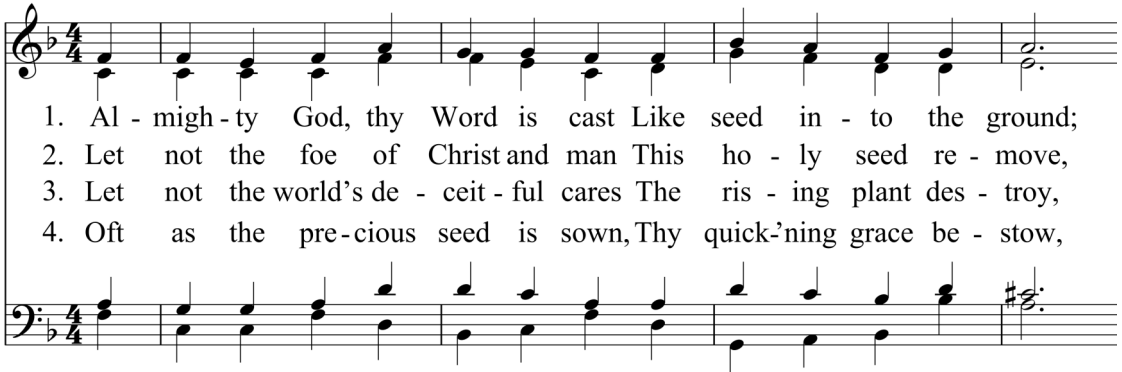
Chant, mode v

*Cantor:*                      *All:*

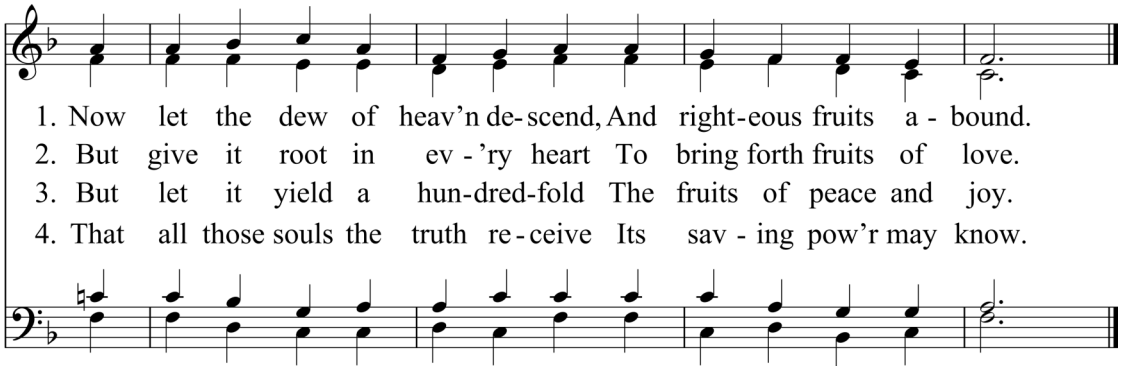
Sal-ve, Re-gi-na, \* Ma-ter mi-se-ri-cor-di-ae: Vi-ta dul-ce-do,  
 et spes nos-tra, sal-ve. Ad-te cla-ma-mus,  
 ex-su-les, fi-li-i He-vae. Ad-te su-spi-ra-mus,  
 ge-men-tes et flen-tes in hac la-cri-ma-rum va-le.  
 E-ia er-go, Ad-vo-ca-ta no-stra, il-los tu-os mi-se-ri-cor-des  
 o-cu-los ad nos con-ver-te. Et Je-sum, be-ne-di-ctum fru-ctum  
 ven-tris tu-i, no-bis post hoc ex-si-li-um o-sten-de.  
 O cle-mens: O pi-a:  
 O dul-cis Vir-go Ma-ri-a.

*Hail, holy Queen, Mother of mercy; our life, our sweetness, and our hope, hail. To you do we cry, poor banished children of Eve; to you do we send up our sighs, mourning and weeping in this vale of tears. Turn then, our advocate, your eyes of mercy upon us; and Jesus, the blessed fruit of your womb, show unto us after this our exile. O clement, O pious, O sweet Virgin Mary.*

PROCESSIONAL HYMN



1. Al - migh - ty God, thy Word is cast Like seed in - to the ground;  
2. Let not the foe of Christ and man This ho - ly seed re - move,  
3. Let not the world's de - ceit - ful cares The ris - ing plant des - troy,  
4. Oft as the pre - cious seed is sown, Thy quick - ning grace be - stow,



1. Now let the dew of heav'n de - scend, And right - eous fruits a - bound.  
2. But give it root in ev - 'ry heart To bring forth fruits of love.  
3. But let it yield a hun - dred - fold The fruits of peace and joy.  
4. That all those souls the truth re - ceive Its sav - ing pow'r may know.

Text: John Cawood (1775-1852)

Tune: ST. FLAVIAN; *The Whole Book of Psalms*, London, 1562



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## MUSIC NOTES

Manuel Cardoso, with Duarte Lôbo and King John IV, represents the golden age of Portuguese polyphony. Born in Fronteira, near Portalegre, Cardoso sang as a chorister at Évora Cathedral. In 1588 he joined the Carmelite Order, and in the early 1620s he was resident at the ducal household of Vila Viçosa, where he was befriended by the Duke of Barcelos, the future King John IV. For most of his career he was the organist at the Carmelite Convento do Carmo in Lisbon.

Cristóbal de Morales, the first internationally recognized Spanish composer, is considered the most influential composer between Josquin and Palestrina. Born in Seville, he held many positions throughout his life in both Spain and in Rome (singing in the Papal choir between 1535 and 1545). He wrote numerous settings of the Mass, 22 of which survive, over 100 motets, 5 settings of the Lamentations of Jeremiah, and 18 settings of the Magnificat.

Choral music at next Sunday's Solemn Mass for the Sixteenth Sunday in Ordinary Time: *Iustitiae Domini (I)* by Giovanni Pierluigi da Palestrina and *Domine Dominus noster—Quid est homo* by Hans Leo Hassler.

## ANNIVERSARY OF CANONIZATION OF ST. THOMAS AQUINAS

Tuesday, July 18 is the 700th Anniversary of the Canonization of the St. Thomas Aquinas, a Dominican friar and Doctor of the Church known as the Doctor Angelicus, by Pope John XXII on July 18, 1323. There will be a Solemn Mass at 6 PM at St. Vincent Ferrer for which the Schola will sing *Missa Prima Sexti Toni* by Giovanni Croce; *O sacrum convivium* by Giaches de Wert; and *O salutaris hostia* by Thomas Tallis. (Both Eucharistic texts were written by Aquinas.)

Born around 1225, St. Thomas Aquinas was educated at the Abbey of Monte Cassino, in Paris under St. Albert the Great, and in Cologne. His prolific corpus of writings includes the *Summa theologica*, a systematic scientific, philosophical, and theological examination of Catholic doctrine. He is the father of the eponymous Thomistic school of theology and philosophy. He died in 1274 and was canonized in 1323. He is the patron of academics, bookmakers, students, and theologians.



**PARISH OF ST. VINCENT FERRER AND ST. CATHERINE OF SIENA**

The Church of St. Vincent Ferrer  
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